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whole Earth newsletter

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Disasters strike many countries

What do the Bahamas, Florida, Louisiana, Hawaii, Guam, the Philippines and Taiwan have in common? They were all struck by hurricanes/typhoons in recent weeks. (An ocean-spawned storm is termed a hurricane east of the International Date Line in the Pacific Ocean, and a typhoon west of the line.)

While the hurricane striking Florida, Louisiana and Hawaii received most of the U.S. media coverage, the suffering resulting from storms in the other countries was also severe. And while these hurricanes and typhoons struck, still other disasters affected millions in other countries.

A major earthquake hit Nicaragua, while a less severe 'shake struck parts of northern California. Tornados struck Minnesota, Wisconsin and, yes, Florida. During this same time period, devastating floods in Pakistan created several hundred thousand homeless persons. One of the major agency appeals was issued by Church World Service (CWS) for assistance to victims of continued civil unrest in several Latin American countries. More recently, major earthquakes struck Cairo, Egypt, and parts of Colombia—resulting in hundreds of deaths and major property damage.

To assist some of the victims of these disasters, thousands of dollars from One Great Hour of Sharing (OGHS) and designated money went to alleviate some of the suffering and provide hope for rebuilding and rehabilitation programs.

In spite of considerable media coverage of the current tragedy in Somalia, very little designated money has been received by the UCBWM for relief efforts there. A special appeal for the estimated 40 million Africans facing starvation in several countries was sent to all UCC congregations in late summer. Among the most severely affected are Somalia, Sudan, Ethiopia, Kenya and Mozambique. Up to now, there has been very little response to this crisis from members of the UCC.

CWS sent $1 million worth of blankets to the former Yugoslavia in October for the harsh winter months ahead. The 800,000 blankets are being distributed by UNICEF to Muslims, Serbs, Croats and others—regardless of religion or ethnic origin. The United Nations estimates that 346,000 children 10 years and younger in the region will need help. Many members and friends of the UCC contribute to the Blanket Fund, and their gifts help make this donation possible.

CWS is also sending $100,000 through the World Council of Churches for refugees in Serbia, and $100,000 through the Lutheran World Federation for refugees in Croatia.

The number of major disasters striking many places in the world this year has stretched OGHS resources. Much of that offering is committed ahead of time to urgently needed world development programs and social services, and for refugee assistance both in the U.S. and other countries. The amount set aside for emergency needs is carefully portioned out in response to appeals as they are received. Were it not for a considerable amount received by the UCBWM in response to specific emergency or disaster situations this year, UCC response to most of the disasters would have been quite limited.

Any time a disaster strikes anywhere in the world, UCC members can be assured the church is on the scene, because in most cases the Christian church already

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Churches confront Balkan conflict

As the violent conflict in the former Yugoslavia continues its incomprehensible stream of death and destruction, churches (as well as governments) are moving more decisively and actively both to provide relief and to promote steps to end hostilities.

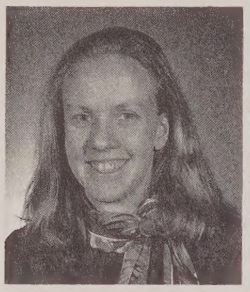
Ecumenical relief efforts are coordinated by the World Council of Churches and the Lutheran World Federation, which have placed personnel in Belgrade and Zagreb, respectively. From there, material aid is being made available to displaced persons in Serbia and Croatia, as well as being sent to the areas of Bosnia-Herzegovina which are accessible from these two bases. Material aid contributions have been sent by the U.S. National Council of Churches' Church World Service and Witness Unit (CWSWU), which is also seeking to raise $250,000 as the American churches' portion of the effort. The UCBWM is participating in this work with funds from One Great Hour of Sharing, as well as designated special contributions.

The churches' peacemaking role was limited in the early stages of the conflict because of the very close identification of the two major churches involved with the ethnic warring factions—the Roman Catholic Church with the Croatians, and the Serbian Orthodox Church with the Serbs. As the horror of ongoing suffering made clear the total unacceptability of the war, these churches began to transcend their traditional nationalistic loyalties.

A major breakthrough was the unprecedented statement of the Serbian Orthodox Council of Bishops in May, publicly dissociating the church from the war policies of the Serbian (''Yugoslav'') government and calling for healing ''the consequences of the civil and fratricidal war.'' This was followed by a yet bolder initiative by the Serbian Orthodox Patriarch Pavle together with the Catholic Archbishop of Zagreb, Cardinal Kuharic, who had been brought together by the Conference of European Churches and the Council of European Bishops Conferences. In September they issued a surprisingly strongly worded and specific joint message in which they ''not only appeal but demand'' immediate and unconditional cessation of hostilities, liberation of prisoners and resumption of

(continued on page 12)

MESSAGES FROM STAFF:



Caring for Creation: Moccasin Planting

By Susan Peacock, Secretary
Global Education & Advocacy

"Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark." (Gen. 9:8-10)

One of the most prophetic voices at the Earth Summit in early June was that of a 12-year-old girl from Chernobyl in the former Soviet Union. She and about a dozen children from around the world were having a structured dialogue with government negotiators from 10 nations. U.S. negotiators had declined the invitation, so Senator Al Gore was sitting in.

The girl told about the aftermath of the nuclear accident which had occurred near her home, how her family had had to flee and were not yet able to return, how her friends had gotten sick and some died, how she was afraid of eating tainted food and how scared she was. She said she understood that there are nuclear plants like Chernobyl in other places of the world—like Yugoslavia. She asked the government leaders what they were doing to make sure that such an accident never happened anywhere in the world, ever again.

"It was usually the grandparents who cried first, afraid of what the future holds for their grandchildren.

One by one the negotiators spoke—about how Chernobyl was tragic, how the Cold War was over, how East-West relations are improving. Gorbachev and Yeltsin were heralded as great leaders. But they didn't answer the girl's question—after all, they were diplomats. She got really frustrated and grabbed the mike again. She looked right at the adults and told them they had not answered her question. There was a real sense of urgency in her voice. She challenged them, "Don't you care about what happens in the future? Don't you care if the environment is radiated and people die? It happened and it must never happen again!"

No one answered her question. They just sat silently, looked sad and stared past her. She sat down. . . .

Most evenings at the convent where UCC folks stayed during the Summit, many of us gathered under the stars to share the day's events. All of us were meeting lots of people from all over the world, and hearing lots of frightening statistics. It was overwhelming. We talked about how we felt, about our hopes and fears. We cried together. It was usually the grandparents who cried first, afraid of what the future holds for their grandchildren. Fear and hope for future generations were intermingled. But when we looked together to the future, it was very clear that dramatic changes—personal, political and spiritual—are needed.

We must learn to listen. We must learn to listen to voices which are marginalized or silenced. Listen to the wisdom of Guvanasha Gonah, the great peacemaker of the Haudenosaunee, the Six Nations Iroquois Confederacy. About 1,000 years ago he said, "Now I place in your hands the protection of all life. . . . And when you sit and council for the welfare of the people, think not of yourselves nor even of your generation. Think of those yet unborn, even unto the seventh generation. Make all of your decisions with those generations in mind so that they may enjoy the same world that we enjoy today."

"Think of those yet unborn, even unto the seventh generation."

He further instructed the people, "When you walk upon mother earth planet, plant your moccasins carefully—for the faces of our future generations are looking up from the ground, each awaiting their time on earth."

The Genesis account of creation speaks of the covenant God made with all living creatures, " . . . as many as came out of the ark." Living creatures, Noah and Noah's daughters and sons are all part of the covenant. God cares about all life on this planet, for the integrity of creation. God cares so much that the covenant extends to future generations—to humans and other living creatures who are not yet alive.

Of the Earth Summit's three objectives, the one which received the least attention was the one "to improve the ability to meet the needs of future generations."

How different our world might be if decisions made by each of us and our elected leaders were made after giving equal weight to this objective! What if we planted our moccasins carefully? God's covenant is with all living creatures, now and in times to come. As people of faith we share in this covenant. May each of us seek to be more mindful of how our day-to-day decisions and activities impact the lives of future generations, even as we seek to affirm life in the present.

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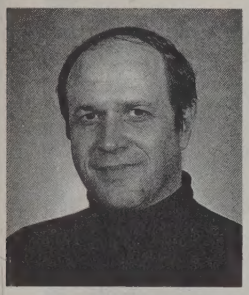
ON CHILDREN



Children of War

By Dale L. Bishop
Secretary, Middle East

NOTE: In mid-September the Middle East Council of Churches (MECC) held a conference in Amman, Jordan, entitled "Children of War: Where To?" Some 123 participants came from Cyprus, Egypt, Iraq, Jordan, Kuwait, Lebanon, the Sudan, Syria, the West Bank and Gaza. One of the guests from outside the region was Dale Bishop, who has served as Middle East Secretary for the UCC and the Christian Church (Disciples of Christ) since 1980. He is also the Middle East Director for the National Council of Churches of Christ. An abbreviated version of Bishop's report from that conference follows.

The convening of such a conference was an extraordinary achievement for the MECC given the fractured nature of the Middle East these days. Participants included legal and human rights experts, two judges from Lebanon, people involved in education, medicine, disaster relief and psychological counseling. Just under half were women, who were also quite prominent in the leadership of the seminar.

Although it went the way of all conferences in terms of format and production of a final declaration, this one was different in some significant ways from others I have attended in the region. It was not only notable for the prominent role of women, but for the inclusion of a significant number of Muslims. Not once was this fact mentioned publically, but it was a subtext for the entire meeting.

As one might expect it was a sobering meeting. There were, for example, frequent references to the devastating effect of continuing sanctions on the children of Iraq. Although food and medicine are excluded from sanctions, prices have risen to 30 and 40 times their prewar levels so that families are unable to buy food. Parts needed for electricity and water purification are boycotted, contributing to an increasingly disastrous health situation. At one point, a representative from UNICEF discussing the efforts of that organization to combat malnutrition and disease among children was asked how it was that one branch of the U.N. was trying to undo the deleterious effects of a policy enacted and enforced by another branch. The Harvard medical team that has visited Iraq twice since the war has estimated 30 percent of Iraqi children to be malnourished. In a recent survey two-thirds of Iraqi children questioned said they did not believe that they would grow up to be adults.

". . . two-thirds of Iraqi children questioned said they did not believe that they would grow up to be adults."

Forty thousand Lebanese children have been killed in 16 years of civil war, with 92 percent experiencing at least one traumatic war event. Forty percent of children in Lebanese orphanages are not orphans; they have been left there by parents unable to care for them. Palestinian children have been deprived of the right to education during much of the *intifada*. Israeli jails hold many children. Throughout the region children have suffered from misuse of resources to purchase weapons instead of nourishment and education. Half the Middle East population is age 15 or under.

Despite this bleak picture participants reminded each other that children must not be seen simply as victims. One man urged that they be seen as "builders," whose experience of war and oppression could develop the inner strength to cope creatively with the future. Another speaker, however, wept as he described his son's first encounter with the brutalization of one of his friends by Israeli soldiers. "When I looked into my own son's eyes," he said, "I realized that he was no longer a child."

Among the major recommendations to be included in the declaration on behalf of children was a call to all Middle Eastern governments to ratify the U.N. Convention on the Rights of the Child, and to implement those rights (to date, the U.S. has not done so).

"When I looked into my own son's eyes," he said, "I realized that he was no longer a child."

But the most important thing was not the declaration. It was that this conference happened at all. Certainly the MECC deserves much credit for envisioning such a meeting. So, also, does Jordan—probably the only Arab country where such a conference could be held.

Finally, I was impressed by the sense of solidarity I observed among the Middle Easterners. The focus really was on the children, and the participants clearly appreciated and learned from each other. It will happen again, and it is to the lasting credit of the MECC that it demonstrated that such cooperation is not only possible, it is essential.

Missionaries published

Three UCBWM/Disciples missionaries have had articles published recently as follows:

Bob Molsberry, Nicaragua, summer edition of *Updates, Newsletter on the Americas*, "They're hurting in Nicaragua: Limits of the Neoliberal Model;" Barry Shelley-Ogle, El Salvador, same publication, "El Salvador's Peace Brings Hope and Questions." Thomas Montgomery-Fate, the Philippines, had two articles published. One, "Discovering Columbus," appeared in the October 1992 issue of *The Disciple*; the other, "Listening to the Surrender," was in the July-Aug. 1992 issue of *The Other Side*.

Medicines go to Ghana hospitals

A shipment of medicines and medical supplies filling a 20-foot container with a wholesale value of over half a million dollars was recently sent to the Evangelical Presbyterian Church of Ghana by the UCBWM.

The donation was made at the request of the Ghanaian church, which sponsors the Evangelical Presbyterian Church Hospital in Adidome and the Dan Moser Memorial Clinic in Dambai. In addition to these hospitals, the church has several mobile health service programs and clinics.

The shipment had an estimated wholesale value of $510,672. The cost for the shipment to the UCBWM, including packing and shipping, was $15,744. One Great Hour of Sharing and special gifts were used to cover the costs of the shipment.

All medical facilities have been critically short of medicines and supplies because of poor economic conditions and a general lack of medicines throughout the country.

The shipment was made possible by Interchurch Medical Assistance, of which the UCBWM is a member. IMA receives donations of drugs and supplies from many manufacturers, and makes them available to member agencies and, when possible, to other agencies offering medical services to those in need. IMA also assists in purchasing, at reasonable rates, medicines and supplies not available from the stock of donated supplies.

At the last General Synod, the existing partnership between the Evangelical Presbyterian Church in Ghana and the UCC was recognized in a service in which Noah Dzobo, Moderator of the Ghanaian church, and Paul Sherry, UCC/USA President, participated.

Earth Summit resource

A dialogue which captures some of the North-South tensions evident at the 1992 Earth Summit is available from the UCBWM. Originally presented at the UCBWM Annual Meeting, it could be used as a "mission moment" or as part of a Sunday School presentation acted out by two readers.

For a free copy, write to the Office for Global Education & Advocacy, 700 Prospect Ave., Cleveland, OH 44115.

Hurricane Iniki damage to Kapaa UCC, Hawaii

Disaster response

One Great Hour of Sharing (OGHS) receipts and special gifts have made possible the following disaster aid since June 1992. (Figures in parentheses are disbursed from contributions for specific needs, and are not from OGHS).

- $10,000 to train/send persons to work with child victims of disasters.
- ($3,368) to send a Disaster Response Consultant to Los Angeles.
- $1,968 for disaster response training.
- ($2,000), Florida disaster office.
- $4,587, ($5,698), Church World Service (CWS), hunger relief, former Soviet Union.
- $7,000, Minnesota Conference/UCC and ($3,000) through CWS, tornado relief.
- ($50,000), CWS, Sudanese refugees.
- ($2,000), CWS, hunger, Sudan.
- ($33,000), CWS, hunger, Somalia.
- $5,000, Wisconsin Conf/UCC, tornado relief.
- $1,000, Interchurch Medical Assistance, 1992-93 membership.
- ($15,744), Interchurch Medical Assistance, medical supplies to Ghana.
- ($925), CWS, blankets to Angola.
- ($5,000), YWCA, Zimbabwe children's feeding program.
- $17,000, CWS, disaster responses in Cuba, Nicaragua and Argentina.
- $10,000, emergency, Mozambican pastors.
- $50,000, ($50,000), CWS, Africa drought appeal.
- ($10,000), Eritrean hunger relief.
- ($12,637), CWS, former Yugoslavia relief.
- $2,000, Northern California Conf/UCC, fire aid.
- $30,000, CWS, Florida hurricane relief; $10,000, ($500), Florida Conf/UCC, same.
- ($5,000), Florida Conf/UCC, tornado relief.
- $5,000, South Central Conf/UCC, hurricane relief.
- $5,000, UCC in the Philippines, hurricane relief.
- $5,000, CWS, Nicaraguan earthquake.
- $10,000, ($5,000), Hawaii Conf/UCC, hurricane relief.
- $2,000, ($10,000), CWS, Pakistan, flood victims.
- ($10,000), CWS, hunger, Mozambique.
- ($4,000), CWS, hunger, Ethiopia.
- ($10,000), CWS, Latin American civil strife.
- $5,000, CWS, California earthquake relief.
- ($3,221), CWS, ecumenical relief, Romania.

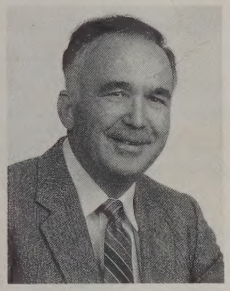
Workers

(continued from page 8)

Salem UCC in Huntingburg hosted an English class. Juan Carlos led classes. Fifty workers signed up, but more than 100 people came. "Everyone brought something. Everyone shared something. Folks cried. We were determined to keep things moving." Now members from Lincolnland churches take turns on Saturdays hosting the group.

"The project had a powerful effect on my congregations. They've begun to respect these men they used to fear. They've begun to see our difference not as a threat, but as something that enriches our community. It's amazing how little it takes to break through stereotypes of prejudice to see the person."

How We See It From Here



***Dr. Keith Fleshman** is a surgeon in Tansen, Nepal. In a recent letter he describes the state of medicine in the land of Shangri La.*

In this exotic setting our 125-bed mission hospital attempts to serve as an intermediate-level referral center for the surrounding population of two million people. The quality of our facility could be compared to a hospital in Oregon 50 years ago. Only 20 students enter classes at Nepal's six-year-old medical school each year—a bad ratio for a nation of 17 million. Nepal's doctor-patient ratio is also inappropriate: 1:20,000.

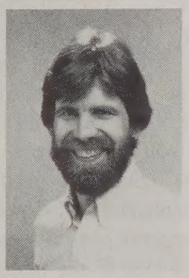
There is a point on the path to the hospital where the view of Mounts Himalchuli and Buddhi are especially awesome. It is, for us, a spot of tremendous emotional paradox. When we pause to take in this wonder, we remember it was at this same point that we encountered a young mother sitting and weeping with her dead babe in her arms. She had had to come on foot too far, too late. We met her with resources and knowledge that were too scanty and too obsolete. The under-five death rate remains at about 20 percent. For us, these are not demographic data on paper, but individuals whose hopes and dreams for their children are like our own for our children.

***The Rev. Robert Molsberry,** a former UCC pastor, works in Nicaragua as a community development coordinator. The following was excerpted from his article, "A Better Grade of Garbage," which appeared in both the July-August 1992 issue of* The Other Side *magazine and the September 1992 issue of* The Disciple.

Some kids pawed through our garbage yesterday. It was inevitable. We have the best garbage on the block in our Managua neighborhood. While our neighbors throw out banana peels and corn shucks . . . we throw out . . . jelly and peanut butter jars and two-liter plastic pop bottles. It was only a matter of time before we were found out.

. . . What do I have to give up to feel, finally, justified in the eyes of God and my sisters and brothers? . . . Too often . . . we're motivated by guilt to unload our material things and live in atonement for real or imagined sins. . . . Look instead to liberation. . . . (As spoken by an Australian aborigine woman) "If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together." I had been thinking too much in terms of the sacrifices involved in simplifying my lifestyle, and not enough in terms of the benefits.

The conveniences that make our lives so comfortable also impoverish us. They isolate us from the most precious commodity of all: human relationships. Together, the marginalized of the world and we First World refugees ought to be able to forge a radically new future.



***Thomas Montgomery-Fate** recently began teaching writing and literature at Northern Christian College in the Philippines. In a recent letter he tells of his feelings about an unprecedented event in which Fidel Ramos, the first Protestant Filipino president, and Erme Camba, General Secretary of the UCC in the Philippines, jointly participated in a worship service of consecration, commitment and renewal.*

Ramos' election has left many Protestant leaders wondering if they will now be able to assert a bit more influence at the national political level . . . (and if) they will be able to use this newfound leverage to help prevent the "old" Ramos, who directed and enforced martial law under Marcos, from returning. They want to help redirect the new president away from his historic dependency on short-term, quick-fix military and economic "solutions" to the country's severe socio-economic problems.

(Ramos' address) failed to resonate with current Philippine reality. For example, his reference to Isaiah 40 (" . . . those who cast their faith with the Lord will rise like eagles. They will run and not grow weary. . . . ") seemed inappropriate. With 70 percent of the Filipino population living below the poverty line, and the government continuing to surrender 40 percent of its annual budget to cover enormous loans from the Marcos era, it would seem there are many weary years ahead.

. . . For Ramos, it was surely an opportunity to build bridges with . . . his own church. He was, after all, featured on the covers of eight of the 10 national newspapers—waving a Bible in the air, shaking hands with the Bishop, speaking in front of a huge cross. All of which helps build support for a president-elect who received only 25 percent of the vote, and who is still scrambling to galvanize competing political and military factions.

***The Rev. Mihaly and Gizella Tapolyai** work with Hungarians in Romania in Transylvania—which was Hungary prior to World War I, and once a refuge for persecuted Christians. Here they assist communities struggling with ethnic discrimination and other problems. During a recent visit with UCBWM staff in Cleveland they spoke of a village once known as "The Pearl of the River," but now known as "The Hanged Village."*

The pastor of the village heard something on the radio about our work and invited our counseling group to his village, where more than 40 people have committed suicide. Why? Because they are in such despair and their identity was broken—crushed—and now they have no hope.

We spent a whole day in this village. We came together in the early morning to receive the faith, and in the evening we had a nice agape together. A woman came and said, "Oh, if you could have come three months earlier my brother would not have died," and another man said, "If you would have come one year earlier my wife would not have committed suicide."

Issue Perspective:

This year *more than 40 million Africans are at risk of starving to death due to drought.* The periodic Pacific Ocean warm weather pattern known as El Nino is the main reason behind this dry period. It also played a role in the 1984 and 1988 Ethiopian famines. Now El Nino has led to the worst drought of the century in southern Africa, and exacerbated the already difficult agricultural situation in the war-torn Horn of Africa.

Why does drought lead to massive death in Africa, and only to inconvenience in California? Drought in Africa is usually the final blow in a series of other catastrophes that have pushed people to the brink of survival. Three historical/structural factors help explain much of what is happening today: war, colonialism/neo-colonialism, and debt and the policies implemented to deal with debt.

Often fueled and abetted by regional and global superpowers, war has been a major cause of famines in Angola, Ethiopia, Liberia, Mozambique, Namibia, Somalia and Sudan. These countries have been used as pawns in the cold war, or as targets of destabilization by an apartheid regime bent on proving that Africans cannot govern themselves. Ethiopia, Somalia and Sudan have all been backed at one time or another by the U.S. and the former Soviet Union. Regional and internal differences have been magnified as a result of the infusion of sophisticated weaponry. The fighting has left most of Ethiopia and Somalia devastated and large parts of southern Sudan unliveable. Agricultural lands have been neglected and abandoned. People have crowded into areas where they can survive, straining local resources.

Billions in damage

South African destabilization of Angola and Mozambique has contributed to more than $30 billion in rural and infrastructural damage. Another $30 billion in damage has been inflicted on other countries in the region. Dictatorships such as those in Ethiopia, Liberia and Somalia were heavily backed by the superpowers in the 1970's and 1980's. These dictatorships promulgated counterinsurgency strategies on their rebelling populations, causing many deaths and severe rural damage.

Massive arms flows brought on a vicious cycle of violence which fed division. This cycle continues, and without peace it will be difficult to grow food.

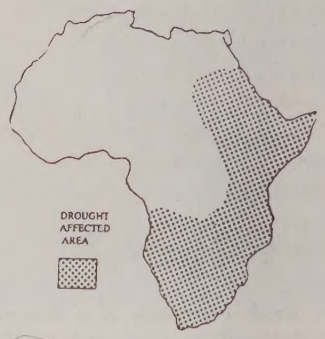
Colonialism and neo-colonialism left structural problems. From the late 19th century to independence in the late 1950's and 1960's, colonial countries forced Africans to produce low-cost mining and agricultural materials (coffee, cocoa, vegetable oil and cotton) for colonial markets, at the expense of food for Africans.

Colonial practices

In the Belgian, French and Portuguese colonies, labor was tightly controlled via pass laws and movement restrictions. In the English colonies laborers were forced off the land via taxes on farms and dwellings. To pay the taxes in a money economy, males went to the gold, copper and diamond mines in southern Africa to earn wages—leaving women, the elderly and children to tend the farm. The best land was gradually reserved for colonials in Kenya, South Africa and Zimbabwe (formerly Rhodesia). As economies were distorted for European needs, food production for Africans declined. In South Africa and Zimbabwe, Africans were forced off the best land and crowded into poorer soil areas where—in order to survive—the land was gradually overgrazed, overplanted and slowly dried out.

After independence, African countries were heavily tied to the international economic system. Over several decades, whole economies had been designed to produce for other regions of the world. This dependency continues today, as all machinery, medicines and technology are imported from North America, Europe and Japan, and products for export markets continue—to the neglect of local needs.

Since the 1960's, the export of cash crops generated funds used to pay for imported machines and technology. Governments subsidized food prices in urban centers to attract managers and workers to work for industries. However, low food prices became a *dis*incentive for farmers to produce. Food production, rural infrastructure, and credit for agriculture were neglected. Consumer demand for industrial products was low, since



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more than half of Africa's population was rural and impoverished.

If African countries had had the massive foreign capital pouring in that South Korea or Japan had in the 1950's and 1960's, industrialization efforts might have proved more successful. Unfortunately, most direct foreign investment went to one country. The U.S., for example, sent about three-quarters of its African transnational corporate investment to apartheid South Africa between the end of World War II and the mid-1980's.

Controlled markets

Even when Europeans gave up their colonies, they maintained economic leverage over the whole continent by controlling the international markets and the few commodities most African nations produced. As late as the 1980's, three to six transnational corporations—with headquarters in Europe and North America—controlled 85 to 90 percent of the global trade in coffee, cocoa, cotton and jute. Similar numbers applied to tea and iron ore.

Africa has remained dependent on wealthier nations, and because its commodities are overproduced for international markets, debt has become a reality for most of the continent. Borrowing helps pay for the shortfall in imports, caused by low commodity prices.

The International Monetary Fund (IMF) and the World Bank urge African governments to export cash crops so they can pay off their debts and "modernize" their economies. Overproduction of these crops floods the international market, leading to a fall in their prices. Diminished income from exports makes imports

40 million Africans at risk

of parts, machinery, oil, medicines and other goods relatively more expensive. Less and less food is produced to meet local needs. It is a vicious circle—more exports to buy fewer imports, less food produced, and more debt to bridge the difference.

Africans are being told by the IMF and World Bank to sell off their state assets to the highest bidder, to open up their economies and cut back on already meager social spending. The goals are "efficiency" and market economies. The real effect of these policies has been to bring levels of malnutrition and life expectancy in some countries to the levels of the 1960's. Local industries have been hurt and destroyed. Unemployment has soared as subsidies have been removed. An unhealthy, underfed and unemployed population is likely to be much weaker when a drought does occur.

POPULATIONS AT RISK

About 40 million Africans are threatened by malnutrition due to the current drought, according to United Nations estimates.

Nation	Population Affected
Angola	1,377,000
Botswana	100,000
Ethiopia	7,000,000
Eritrea	2,180.000
Kenya	1,161,000
Lesotho	170,000
Malawi	5,700,000
Mozambique	3,150,000
Namibia	332,720
Somalia	2,000,000
Sudan	7,490,000
Swaziland	250,000
Tanzania	800,000
Zambia	1,700,000
Zimbabwe	4,600,000

Source: U.N. World Food Program

Countries beholden to the strictures of the IMF and the World Bank cannot adequately implement full employment, health and food policies because all efforts are geared to paying off foreign debt and balancing the books in accounting terms, as opposed to human terms.

Sub-Saharan Africa has a debt of $164 billion, of which 83 percent is owed to European and North American governments and multilateral agencies such as the IMF and World Bank. The IMF alone has taken $4 billion net out of Africa in the past four years. *For Africans, these numbers mean death.*

Three kinds of violence

Theologian Gustavo Gutierrez identifies three kinds of violence: institutionalized violence caused by economic and power structures, repressive violence, and the reactive violence of those affected by the first two. With our taxes supporting dictatorships, war and repression, and our lifestyles benefitting from cheap cash crops, the U.S. has been part of the first two. The third type of violence is increasing in much of Africa.

Action Suggestions

What can we do? In the short term we can contribute to the UCC/Disciples appeals through Church World Service for Somalia and Africa. In the long term, we should be supporting all efforts to end conflict, including U.N. peacekeeping.

We can also urge Congress to financially back the Horn of Africa and Food Security Act (April 1992). Forward-looking, this bill ties all agricultural assistance to grassroots organizations, calls for local solutions, and approves aid only to democratic societies. A significant departure from past U.S. policy, this bill has no specific dollar amount attached. Its principles should be extended to all Africa aid.

We should support democracy and economic sovereignty by democraticizing the IMF, the World Bank and other multilateral institutions, opening them to accountability and away from domination by a few rich nations and their bankers. This would mean that the U.S., which has played such an integral role in some of the worst aspects of neo-colonialism, should not walk away when Africans are struggling for their democratic rights.

United Church of Christ Connections

Today the Joint Ministry in Africa of the UCC and the Christian Church (Disciples of Christ) maintains a missionary presence in the following countries heavily affected by the drought situation: ***South Africa,*** *The Rev. Amanda Shipman, Nelda and Robert Thelin and Diane Wicks;* ***Mozambique****, the Rev. Lawrence and Carol Gilley and the Rev. Ruth Minter;* ***Zimbabwe,*** *Geraldine Abbott, the Rev. Allen and Judith Myrick, the Rev. Jeffrey Phillips;* ***Zambia****,* Mark Behle and David Grogan; ***Kenya****, the Rev. Phyllis Byrd and the Rev. Charles and Gaby Hein; and* ***Lesotho****, the Rev. David and Roxi Owen, Jane and Robert Williams and James Wilson. Their ministries are detailed in Mission Letters from Africa (order through United Church Resources, 800/325-7061).*

UCC international partner churches in the drought-stricken areas are the United Church of Zambia, the UCC in Zimbabwe, the Lesotho Evangelical Church, the renewed Evangelical Congregational Church of Angola, and the United Congregational Church of Southern Africa, with Regions and Synods in Botswana, Mozambique, Namibia, South Africa and Zimbabwe.

Further Steps

If you are willing to undertake an advocacy role, you may want to participate in the Africa network of the UCBWM's Global Advocates Ministry, which provides information and special alerts on issues requiring timely action. Write the Global Education and Advocacy Office, 700 Prospect Ave. East, 6th Floor, Cleveland, OH 44115.

Erich Mathias, Program Assistant
Joint Ministry in Africa

Certified

Sally A. McCain, UCBWM missionary serving in Istanbul, Turkey, was one of 31 persons certified at a recent meeting of the Committee on Certification for Church Educators in the UCC. She was certified as a specialist in church education.

Honorary degree

UCBWM missionary the Rev. C. William Mensendiek has been awarded the honorary degree of Doctor of Humane Letters by Tohoku Gakuin University, Sendai, Tokyo. The presentation was made in the chapel where he first worshipped nearly 44 years ago in Japan.

Workers welcomed

When a poultry producing plant in the Lamar, IN, area recruited about 150 Spanish-speaking workers from Central America, the community's lack of experience and inability to communicate with people of other ethnic backgrounds caused a high level of mistrust and prejudice.

The Rev. Paul Jahn, pastor of St. Peter and Trinity UCC churches, said he hadn't realized just how bad things were until his youth group declined contact with the young men out of fear. Response to a couple sermons revealed that his congregation felt the same way.

Then Jahn happened to talk to the Rev. Terry Provance of the UCBWM Office for World Ministries in the U.S. After consulting with the Common Ministry staff of the Latin America/Caribbean region, Provance suggested hiring a seminary student for the summer to build bridges between the Latinos and the larger community. Lincolnland Association churches had decided communication needed to be a priority. In spite of their fear, members decided to reach out.

The poultry plant gave Juan Carlos Ramon, UCC student from Eden Seminary, access to the building during rest and meal breaks. From his first greeting in Spanish, he was an immediate hit. Juan Carlos became a confidante and advocate overnight, visiting the young men in their homes and helping them solve all kinds of bureaucratic problems.

The men had basically come from two areas—some from Mexico and others were refugees from El Salvador, where many people have been forced off their land. Although work in Indiana is available year round, few have been able to bring their families.

On Sundays Juan Carlos visited churches. When he led worship at St. Peter and Trinity, he brought a van load of Central Americans with him. After worship he translated, as Anglo and Latino tried to get to know each other. "We learned that many were from small towns and farms in Mexico and El Salvador; that they almost all were sending money home to family. Many were married, and some had kids they hadn't seen in months. We began to see that we had a lot in common. They are hard working, and willing to make sacrifices for their families—families they miss very much," Jahn said.

(continued on page 4)

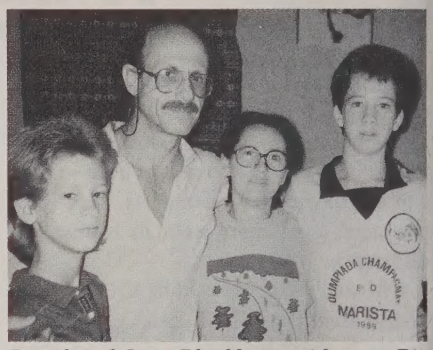
Accident kills missionary to Brazil

The Rev. David Blackburn was killed Aug. 27 in a freak accident in Brazil. He ministered with the people in the favellas (slums) on the outskirts of the capital city of Recife, where he lived with his wife and two sons.

Blackburn, 49, was electrocuted while driving a vehicle which came into contact with downed power lines. He was in the midst of a four-year appointment by the Common Ministry in Latin America and the Caribbean of the Christian Church (Disciples of Christ) and the UCBWM.

"David will be remembered as a person who chose to live among the very poorest of the poor in all phases of his ministry," said the Rev. David Vargas, Common Ministry Executive Director.

An ordained Disciple, Blackburn was pastor of a small Methodist Church in the Alto da Bondade slum near Recife. He also had been an organizer for popular groups and movements supported by the church, including a toy factory cooperative which he helped guide from under 100 artisans to over 500. He first went to Brazil with the Peace Corps, returning in 1986 when he became associated with the work of Archbishop Dom Helder Camara.



David and Jane Blackburn with sons Ricardo and Daniel (1990 photo)

Born in Los Angeles, he also had experience in social work with racial minorities in the U.S. and with organizing Boy Scouts in poor neighborhoods of that city. During his seminary years at the Pacific School of Religion, he served two congregations—Asbury United Methodist Church, Berkeley, CA, and Forest Hill Christian Church, San Francisco.

Blackburn is survived by his wife Jane and four children, Daniella, 23; Julia, 20; Ricardo, 16; and Daniel, 14.

Church reaches out to Russian family

"We feel truly enriched by the experience of our refugee ministry, and encourage other churches to participate. It strengthens a church to carry out such a ministry, giving deeper purpose and meaning to our religious life."

This is how members of the Richmond Beach Congregational UCC of Seattle, WA, feel about helping a Pentecostal Christian family from the former Soviet Union resettle in the U.S.

The church originally sponsored a four-member family from the Ukraine area, who arrived in September 1989. They were Nikolai Vasiliev, 62, his wife Nadia, 60, and two unmarried children, Viktor, 30, and Elena, 19. Nikolai died in the winter of 1990. A large delegation of members from a nearby Russian Pentecostal Church joined the funeral reception at the Richmond Beach Church. Jan Kinnier, Refugee Ministry Coordinator, reported "a very moving moment when we all sang 'How Great Thou Art,' they in Russian and we in English."

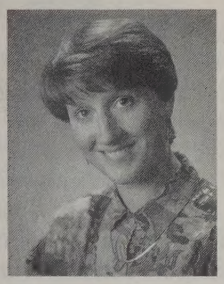
Eventually a married daughter, son-in-law and their five small children arrived. Then in the spring of 1992 the Vasilievs asked the church to co-sponsor the rest of their family from the Ukraine, and on Palm Sunday seven more members arrived. At a celebration feast featuring Ukrainian dishes, church members and their newly completed family "stood and prayed the Pentecostal way—hands uplifted, each one praying aloud until the voices blend in a passionate hymn of gratitude to God."

Church members recommend that any sponsoring church have someone available to interpret. To facilitate the process the church had set up a Refugee Ministry Committee of 15 interested persons, including an overall coordinator, treasurer, temporary host family, and people to do research and be responsible for the following areas: housing, employment, transportation, education, medical, social security/welfare, furnishings/groceries and clothes/linens. An initial fund drive netted about $1,800, and when the Vasilievs arrived church members were ready.

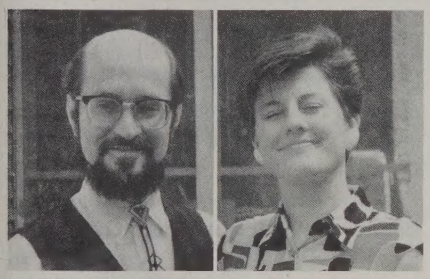
Churches interested in sponsoring a refugee family should contact the UCBWM Refugee Resettlement Office in New York at 212/870-3369.

CHRONICLE

APPOINTMENTS



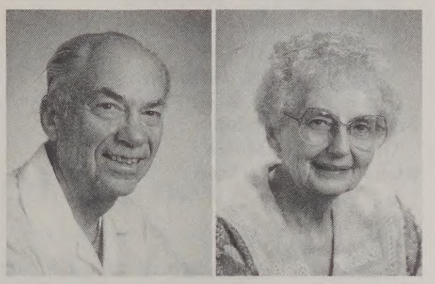
CHILE: Alison J. Buttrick, Global Mission Intern (GMI), Joint Appointment on behalf of the Common Ministry in Latin America and the Caribbean (UCC/Disciples), one year beginning Sept. 1, 1992, counselor to youth programs and assistant in policy and development work for the Pentecostal Church in Chile. (She is the first UCBWM appointee to be sent under the new GMI category, which replaces the Peace and Justice Intern designation.) The daughter of UCC pastors, Alison has been attending the Bristol, NH, Federated Church.



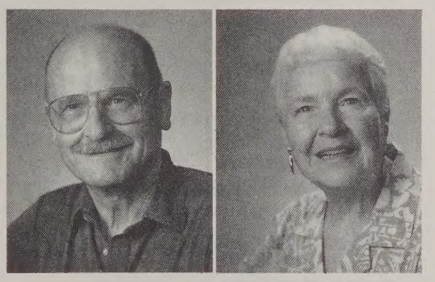
CHINA: Cindy and Robert Ball, Individual, two years beginning Aug. 1, 1992, while they teach college English through the National Council of Churches-Amity Foundation program. They are members of St. Paul's UCC, Chicago.

CHINA: Katherine Goodspeed, Individual, two years beginning Aug. 1, 1992, while she teaches college English through the NCC-Amity program. A former member of the UCBWM Board of Directors, she is a member of Park Hill Congregational UCC, Denver, CO.

ECUADOR: Victor and Violet Vaca, Individual, three years beginning Sept. 1, 1992, while they serve with the Ecuadoran Rural Pastoral Ministry, he as national advisor for pastoral and development programs, she as volunteer coordinator of the women's pastoral ministry. They were appointed by the Common Ministry of Latin America and the Caribbean and ratified as appointees by the UCBWM. The Vacas were for many years personnel of the Christian Church (Disciples of Christ) in Ecuador, Paraguay and Switzerland (Violet since 1950, Victor since 1970).



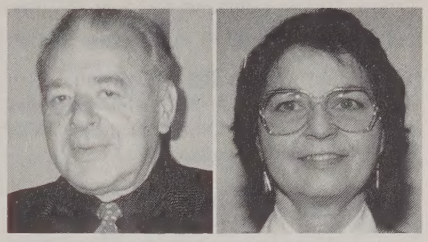
HONDURAS: Roger and Betty Fox, Volunteers on behalf of the Common Ministry in Latin America and the Caribbean (UCC/Disciples), two years beginning July 1, 1992, while Roger, a medical doctor, and Betty, a registered nurse, serve with the Association of Evangelical Institutions of Honduras, assigned to the Subirana-Yoro Clinic. They are members of Pilgrim Congregational UCC, Carlsbad, CA.



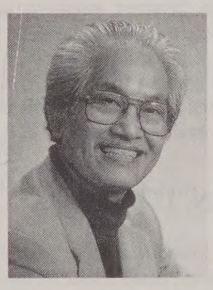
INDIA: Robin and Frances Markham, Volunteers, joint appointment with the Disciples, six months beginning Sept. 1, 1992, while they assist at the computer center and with women's concerns at the American College in Madurai. The Markhams previously served 26 years as UCBWM staff in Angola, Zambia and Zimbabwe. They are members of Suquamish Community Congregational UCC, Suquamish, WA.

INDONESIA: Tjaard and Anne Hommes, Volunteers, one year beginning Sept. 1, 1992, while they serve with a Doctor of Pastoral Studies Program in North Sumatra. Recently retired, the Hommeses have been UCBWM personnel in Indonesia since 1969. Tjaard is a member of St. Peter's UCC, South Bend, IN; Anne is a member of Sweden Community Church, Harrison, ME.

NEPAL: Myles and Barbara Walburn, two years beginning July 1, 1992, while they serve



with the United Mission to Nepal—Myles, Individual, as treasurer of the Mission, and Barbara, Volunteer, as a personnel consultant. Myles is a former staff member who served the UCBWM for more than 30 years, most recently as treasurer. He is jointly appointed with the Disciples, the Presbyterian Church, the United Methodist Church, the Evangelical Lutheran Church in America and the Mennonite Board of Missions. The Walburns are members of First Congregational UCC, Haworth, NJ.



PHILIPPINES: Abel Amago, Volunteer, one year beginning July 1, 1992, while he serves with the UCCP, helping develop a holistic pastoral counseling program. He is on leave as senior minister of the Philippine UCC, Chicago, while working in his native land.

PHILIPPINES: Louwrens W. Hessel, Volunteer, one year beginning Nov. 1, 1992, while he serves at Central Philippines University as a teacher of chemistry and a facilitator/conductor of seminars for high school and college chemistry teachers.

TURKEY: Robert and Olgha Sandman, Volunteers, one year beginning Oct. 1, 1992, while they work in Istanbul, helping provide aid to migrants and refugees moving into Turkey from war-torn parts of the Middle East, the Balkans and the former U.S.S.R. Bob is a member of Fox Valley UCC in Aurora, IL; Olgha belongs to San Lucas UCC, Chicago.

UNITED KINGDOM: James Cernohlavek, Associate, beginning June 1, 1992, while he serves as pastor of the Silloth-on-Solway parish of the United Reformed Church in England and Wales. He was formerly pastor of the Congregational Community UCC, Sunnyvale, CA.

(continued on page 10)

REAPPOINTMENTS

Elizabeth and Kenneth Frank, Individual, three years beginning Sept. 1, 1992, while they serve at Izmir Amerikan Lisesi, Izmir, Turkey, Betty as librarian and Ken in Christian-Muslim relations.

Nathan and Martha Knoll, Individual, four years beginning July 1, 1992, while they work at the Research and Development Center of Payap University, Thailand.

Douglas Wallace, Individual, five years beginning Sept. 1, 1992, while he serves as librarian at the Uskudar American School, Istanbul, Turkey.

Alan and Sally McCain, Individual, three years beginning Oct. 1, 1992, while they work through the Near East Mission, Alan as Middle East liaison with special responsibility for ecumenical relationships in Turkey, and Sally working with women, publications and community relations. Their home church is Rochester Congregational UCC, Rochester, MN.

Rebecca Young, Individual, three years beginning Sept. 1, 1992, while she works as a consultant in finances, employee training and communications coordinator with field workers, with Protestant church partners in the East Kalimantan area of Indonesia. Joint appointment with the National Council of Churches in the U.S. and the Disciples.

RETURN TO FIELD

Haru and James Landes, Japan, as of Oct. 1, after a home assignment of three months.
Johannes and Sylvia Meyer, Turkey, as of Sept. 1, 1992, after a home assignment of three months.
John Rasche, Japan, as of Oct. 1, 1992, after a home assignment of three months.
Ruth and Wallace Robeson, Turkey, as of Sept. 1, 1992, after a home assignment of three months.
Nelda and Robert Thelin, South Africa, as of Oct. 1, after a home assignment of six months.

HOME ASSIGNMENT

John and Karen Campbell-Nelson, Indonesia, three months beginning Oct. 1, 1992.
Daniel Dale and Nancy Jones, El Salvador, home assignment extended to eight months, to the end of February 1993.
Ronald S. Fujiyoshi, Japan, three months beginning Oct. 1, 1992.
Robert G. Stieber, Japan, three months beginning Feb. 1, 1993.

RETIREMENT

Anne S. and Tjaard Hommes, Indonesia, as of Aug. 31, 1992.
Fay M. Linder, Turkey, as of Aug. 31, 1992.

Gifts received in memory of

Everett A. Babcock
Hannah C. Babcock
Jennie M. Doidge
Margaret R. Blemker
Lavinia Scott
Marie Feierabend
The Rev. & Mrs. Otto F. Artopoeus
Mrs. William T. Baur
Helen K. Davis
The Rev. & Mrs. Herbert Feierabend
Dr. & Mrs. T. C. Feierabend
University Service Committee
Margaret L. Lewis
The Rev. & Mrs. Hans Nottrott
The Rev. David & Theresa Nottrott
Frederick W. Hyslop
Grace H. MacMillen
Richard Lewis Jackson
F. C. Baselr
Robin Brewer
Margaret Byrd
Rosemary S. Caffarella
Florence F. Carruth
Charles F. Cecil
Sybil & Keith Chirgwin
Jerry & Marilyn Coffman
Elizabeth K. Correll
B. King Couper
M/M William E. Cromer
M/M Lloyd Ely
Nancy V. Greig
William C. Henning
Kathryn E. Herbster
M/M Alexander Kohan
Dorothy M. Lester
Audrey L. McClurg
Robert Mehrling
Carla E. Nesslinger
M/M George W. Percy, Jr.
M/M Ted Proudfoot
G. F. Ragan
Elizabeth W. Raker
M/M Robert Selover
Marjorie P. Simon
Mildred R. Slusser
Dudley C. Smith
Thermal Belt Habitat for Humanity Inc.
Lilliam Timmons
Edward C. Wesch
The Rev. & Mrs. Sterling Whitener
Nicholas William Willis
Robert S. Winter, Jr.
Peggy C. Woodward
C. L. Wrenshall

Former staff member dies

Former UCBWM staff member **Luba Mojsilovich** died Sept. 24. She retired in 1989 after 27 years in the financial services office, and had been living in her native Yugoslavia with her family. A memorial is being planned by staff colleagues, to be announced at a later date.

Base Christian community forms in Vermont

"We are a small group of relatively affluent, educated, white professionals, all of whom have lived or traveled in the 'Two-Thirds World' and are aware of poverty and homelessness on our own doorsteps. These experiences have sharpened our awareness of how most of the world must live, and stabbed our Christian consciences. Because of our experiences with the vitality of Christianity in Latin America's base Christian communities, and our yearning to continue in their sense of the joy and immediate pertinence of Christ's message, we have come to think of ourselves as a Vermont base Christian community.

"We are all active in our various UCC churches, but do not represent them, or the Vermont Conference, or the national UCC. We are a remnant."

This is part of a statement of a group known as the Vermont Base Christian Community (VBCC), responding to a request for input from the 1992 Kairos USA national network, a faith-based movement of local and national groups. A "kairos moment" is what Christians consider an urgent calling from God for reflection—including remembrance, repentance and renewal. Linked to Central America by travel and living experiences, VBCC members have been in solidarity with the peoples of Latin America for about six years. Acknowledging their own complicity, members describe the U.S. as an "empire" and call on Christians to recognize this time as a kairos of opportunity to address issues of national and world concern. A complete copy of the VBCC paper is available on request from *Whole Earth Newsletter.*

The national Kairos Theological Process is open to participation from grassroots groups. Those interested are invited to respond to a list of "common questions." Distribution of an initial summary of input from grassroots groups will be followed by local and regional gatherings and a draft document on outreach/action strategy. For more information write 1992/Kairos USA, 475 Riverside Dr., Room 572, New York, NY 10115, or phone 212/870-2387.

NEW RESOURCES: environment, famine, children, global education

Earth Summit video

"The UCC at the Earth Summit '92" video provides an overview of the many activities held in Brazil in June. UCC representatives joined more than 110 heads of state and 30,000 people gathered to influence Summit decisions while offering alternative opinions and organizing grass roots initiatives in order to heal and restore creation.

Fifty UCC members participated in the Global Forum, the companion event for non-governmental organizations. The video outlines why UCC people attended, what they experienced, what was and was not accomplished and what to expect in the future.

To experience the gathering through the eyes of people who were there, order a copy from the UCC Office of Communication (OC) for $25 each (price includes shipping and handling). Quantity discounts are available. Call (216) 736-2224 or write OC at 700 Prospect Ave., Cleveland, OH 44115.

New world breads resource

"Remember, Lord, the down-coming of the rains and the waters and the rivers, and bless them."

Prayers, bread recipes and 40 million people at risk of starvation in Africa are the subjects of "Breads Around the World," a new resource being offered by the UCC Hunger Action Office and the UCBWM. The four-page brochure is free from the Hunger Action office at 700 Prospect Ave., 3rd Floor, Cleveland, 44115.

In 1993 the resource will be expanded to include other regions of the world in which the UCC and Disciples are in ministry, and where people suffer hunger.

1993 calendar

The 1993 Church World Service (CWS) Global Calendar is now available for $20, which includes shipping and handling. Past calendars have been quickly sold out. Order from CWS, P.O. Box 968, Elkhart, IN 46515.

500 Years video

"After 500 Years: What Is Our Reality?" is a 30-minute, color video of transcultural experience that raises the voices of the indigenous and transported peoples in the Americas. The video is a product of questions raised during an October 1991 consultation on the effects of Christopher Columbus' exploration of the Americas.

It is available through the UCBWM for $29.95. Call (216) 736-3216, or write to 700 Prospect Ave., Room 632, Cleveland, OH 44115.

Global awareness

Tales of the Heart: Affective Approaches to Global Education, is a 260-page workbook for educators involved in peace, justice and mission advocacy. Providing unique methods for enhancing global awareness, *Tales* sets forth a plan that offers sound preparation through step-by-step instructions, exercises, celebration and worship. For use in one session or can be blended into a one- to three-day workshop.

Copies are available at $19.95 each plus $3 shipping and handling from the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844.

Child rights

"There is a direct link between the growth in child prostitution and the increased number of male (pedophile) tourists to Asia from Western Europe, the U.S. and Canada, Australia and New Zealand. Male tourists from Japan and some other Asian countries are also involved. . . . We are no longer speaking of a few hundred children, but of *several hundreds of thousands of young children between 6 and 15 years of age.*"

"The Rights of the Child," a 48-page booklet published by the National Council of Churches of Christ, is geared toward U.S. ratification of the United Nations Convention on the Rights of the Child. In June, UNICEF invited all nations to observe Universal Children's Day on November 20, with special emphasis on the Convention.

Booklets at $2 each prepaid are available from the UCBWM Global Education & Advocacy Office, 700 Prospect Ave., 6th Floor, Cleveland, OH 44115.

Gleanings of Spirit

In response to the famine in Africa, Church World Service (CWS) has assembled a prayer resource which draws from the sacred texts, tales and traditions of the world's great faiths.

"Gleanings of Spirit," a six-page booklet, contains an outline for a suggested prayer gathering plus a mosaic of prayers, quotes and readings from around the world. Compiled at the request of World Food Day (an umbrella organization of 250 private agencies concerned with hunger), it is available for $1 prepaid from CWS, P.O. Box 968, Elkhart, IN 46515-0968.

UCC story in Chinese

The history and program of the United Church of Christ can now be read in Chinese. The Rev. Ching-fen Hsiao, East Asia and the Pacific Regional Secretary, United Church Board for World Ministries, did the translation for the 93-page booklet, *History and Program, United Church of Christ.*

Published by the United Church Board for Homeland Ministries (UCBHM), the booklet is available free from either Hsiao's office in New York or the UCBHM in Cleveland.

United Church Board
for World Ministries
700 Prospect Avenue
Cleveland, OH 44115

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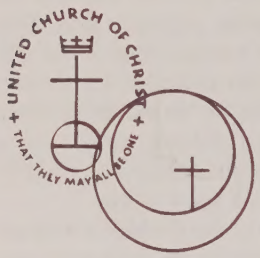

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Disasters strike

(continued from page 1)

has a presence through local congregations. What is necessary is to activate the emergency response network of the local church and the worldwide body of Christ through regional church councils, the World Council of Churches, CWS and partner churches of the UCC/USA. When that happens, other churches—including the UCC—respond immediately with assistance, helping plan for long-term rehabilitation whenever and wherever necessary.

From the UCC, initial response is with OGHS resources. Then, if and as additional resources are needed, they are sent to the limit available. UCC members and friends can always send any amount of money designated for a specific disaster through UCBWM/CWS channels, with the assurance that this is among the fastest and most economical ways to send help where it is needed.

Money designated for any disaster or emergency can be sent through the local church, or directly to the UCBWM at 475 Riverside Drive, New York, NY 10115.

FOR THE LITTLE VICTIMS OF INIKI

In addition to cash contributions, members and friends of the UCC can send gifts to assist the "little" victims of Hurricane Iniki in Hawaii.

Among the losses suffered by congregations and families were children's books. Interested persons may send, by parcel post book rate, small packages of children's books—especially for preschool ages. Books sent should be new, or in excellent used condition. (There are already enough damaged books on Kauai!)

The books will be distributed among UCC congregations on Kauai. If the response exceeds local congregational needs, they will then be distributed through the churches to local libraries or similar centers.

Book parcels should be mailed to the Rev. Kevin Page, Lihue Christian Church, 2943 Kress St., Lihue, HI 96766.

Balkan conflict

(continued from page 1)

normal communication and movement. Their message ends with a remarkable call for repentance, conversion and service to God, "that we can live anew as neighbors, friends and brothers."

The CWSWU Committee in a resolution at its September meeting expressed firm support for the joint message, calling on U.S. churches to support efforts for peace and understanding, as well as to provide increased humanitarian relief.

Patriarch Pavle spent most of October in the U.S., visiting church and other agencies to promote a peaceful solution and to dispel what Serbs perceive to be a one-sided Western view holding them exclusively to blame. In his visit to the Interchurch Center in New York on October 6, the Patriarch reiterated the Serbian church's commitment to peace and condemnation of "all who have done evil deeds, whatever their nationality and whatever their religion."

Earlier, in August, UCC President Paul Sherry together with C. William Nichols, General Minister and President of the Christian Church (Disciples of Christ), had addressed the Bosnia-Herzegovina violence in the form of a letter to President Bush and Gov. Bill Clinton.

Now with the onset of winter, delivery of relief to those in need has become more than a necessity—it is a matter of survival. Even so, the peacemaking task for both churches and governments remains still more basic. Putting it more profoundly than all the outside "experts," one Bosnian peasant taking refuge in the besieged Sarajevo said, "We are able to feed ourselves, if only they would stop the shelling!"

Global sermon contest set

A Global Sermon and Essay Contest has been announced by the Rev. Terry Provance, Secretary of the sponsoring World Ministries in the U.S. (WMUS) program of the UCBWM. The contest is being held both to generate interest in WMUS and to collect articles, sermons and essays on global ministries in book form.

Contest deadline is **April 1, 1993**, with two categories of sermons and essays. Category one is UCC or Disciples members. The second is for members of partner churches or international agencies. Topics include—but are not limited to—global awareness, multiculturalism, ecumenism and church unity, 21st century mission and the role of youth.

For complete entry guidelines or further information, write or call World Ministries in the U.S., UCBWM, 700 Prospect Ave., Cleveland, OH 44115, 216/736-3210. Staff and board members of the UCBWM and the DOM are ineligible to enter.